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at the first group of houses. On the southern shore of the lake some rock paintings were discovered. The central figure was that of a monster's head swallowing a man; near it are a crude figure of a man and some large red hands; except the hands the other paintings are daubed in black. There are also the picture of a yellowish foot on a red ground, and above it "in red outlines on a yellowish ground an overturned pot, covered with red dots, from the lower edge of which project four comblike droppings." Mr. Maler suggests that the painting indicates the grave of a woman. At another settlement, where the Indians were met with, bows and arrows, flint flakes, arrow-points, etc., were procured. In a prayer performed while the white men were in the house it was noticed that the women took no part. Concerning ruins and inscriptions nothing could be found out at Pethá from the Lacantuns. At Piedras Negras, in Guatemala, explored by the author in 1895 and 1899, besides picture-rocks (some of the figures of which resembled those on altars and temples) numerous groups of ruins were discovered,—a monumental stairway, pyramid-temples, altars, terraces, 37 stelæ, etc. Among the temples explored were the temple of the eight stelæ, temple of the sacrificial-stela, temple of the eight chambers, temple of the three stelæ, temple of the six stelæ, etc. Details of the figures and glyphs on the stelæ are given,—23 of the 37 stelæ were photographed. A few sculptured lintels—always a rare thing—were met with. The incised design from lintel 6, figured on page 75, may be of the *swastika* order. At the temple of the three stelæ was found an altar-table, along the four narrow faces of which run three parallel rows of small glyphs, now nearly all very indistinct. Among the figures on one of the stelæ is "an ugly 'savage' of that period; his face is hairy, and he looks like a real barbarian" (p. 61). On the same stela the figures of the captives or victims show that the filing of the teeth was a custom among them. In the vicinity of all the stelæ remains of earthen vessels, often of the most delicate workmanship, are generally to be found. The figures of gods, warriors, priests, etc., and their rich dresses and ornamentation are described in detail, and many new data for further study recorded. Mr. Maler's earlier and later explorations in the Maya region raise the hope that his continued activity may at last lift a corner, at least, of the curtain that hides the meaning of so many of these wonderful ruins.

Alexander F. Chamberlain.

NOTES ON THE REPORT OF TEOBERT MALER. *Memoirs of the Peabody Museum.* Vol. II. No. 1. By CHARLES P. BOWDITCH. Privately printed. Cambridge: The University Press, 1901.

These "Notes" are not intended as a criticism or review of Mr. Maler's work, but as a study of "the inscriptions with Initial and other series in which calendar dates appear." The hieroglyphs at Piedras Negras are chiefly discussed. The signs for the cycles and other time periods on Stela 1 appear to be similar to those found elsewhere. Stela 3 seems to be of particular value and importance,—it has already been studied by Maudslay. Perhaps, as Mr. Bowditch suggests, the two men represented

on Stelæ 2 and 3 were "twins having the same birthday." These stelæ may, indeed, have some historical value.

A. F. C.

THE PUNISHMENT OF THE STINGY AND OTHER INDIAN STORIES. By GEORGE BIRD GRINNELL. Illustrated. New York and London: Harper & Brothers, 1901. Pp. 235.

It is but just that the American Indian should be represented in the Harpers' "Portrait Collection of Short Stories," of which this book forms the fifth volume. Of the competence of the author there can be no doubt; his long and intimate acquaintance with several Indian tribes and his numerous scientific and literary contributions are sufficient evidence. As he himself says: "Seated by the flickering fire in Blackfoot skin-lodge, or in Pawnee dirt-house, or in seashore dwelling on the northwest coast, I have received these stories from the lips of aged historians, and have set them down here as I have heard them." The tale from which the book takes its title, and two others ("Bluejay the Imitator," "Bluejay visits the Ghosts") are "Bluejay Stories" from the northwest coast. "The Girl who was the Ring" (dealing with the popular "stick and ring game"), "The First Corn," "The Star Boy," "The Grizzly Bear's Medicine," are Pawnee tales. Of the remainder "The First Medicine Lodge," "Thunder Maker and Cold Maker," "The Blindness of Pi-wáp-ök," "Nothing Child," "Shield Quiver's Wife," "The Beaver Stick," and "Little Friend Coyote," are Blackfoot, Blood, and Piegan, while the Nez Percés are represented by "Ragged Head." The range of topics is wide and the subject-matter of great interest. A Chinook version (in the original Indian tongue) of the "Bluejay Stories" was published by Dr. Franz Boas in his "Chinook Texts" (Washington, 1894), pages 148-182. The illustrations are well done and fit the stories to which they belong. The first story tells why mussels stick fast to the rocks; "The Girl who was the Ring" is quite an animal story; "First Corn" is the tale of a young gambler who became chief and teacher of his people; "Star Boy" tells of the Pawnee girl who chose a bright star in the sky and became his wife; "The Grizzly Bear's Medicine" is the story of the poor boy and the chief's son; "The First Medicine Lodge" is a tale of Scarface, a hero of Blackfeet and Piegan; among other things, "Thunder Maker and Cold Maker" tells why the raven comes to give warning of an approaching storm; "The Blindness of Pi-wáp-ök" is the story of a hunter struck blind, who became a great "medicine-man"; "Ragged Head" tells of a Nez Percé warrior, whom neither arrow, nor bullet, nor spear could kill, but who was slain by a ramrod; "Nothing Child" is the story of a Blackfoot foundling and his luck; "Shield Quiver's Wife" is a tale of Indian jealousy and falsity; "The Beaver Stick" tells of an orphan, who through choosing the right medicine (an old beaver cutting) became a great chief; "Little Friend Coyote" is a story of Kootenay treachery towards the Blackfeet and of the coyote's succor of an escaping Blackfoot woman. Altogether this book is good reading, both for the folklorist and the man of letters.

A. F. C.